Registered No. M. 382. January 1913. Vol. XIII. No. 7.

THE

LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

AND

ĀGAMIC REVIEW.

A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism, Indo-Dravidian Culture and the Organ of the ŚAIVA SIDDHĀNTA MAHĀ SAMĀJA.

English Agents: Messrs. Luzac & Co., Opposite British Museum, London.
German Agents: Otto Harrassowitz, Leipzig.
American Agents: The Vegetarian Co., Inc., 618, Michigan Boulevard, Chicago.

ANNUAL SUBSCRIPTION POST PAID.

Rs. 4 (INDIAN), 5s. 6d. or $ 1·25 (FOREIGN).

(FOR BONAFIDE STUDENTS HALF RATES).

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MADRAS:

AT THE MEYKANDAN PRESS, CHOOLAI.

1912.

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VOL. XIII. MADRAS, JANUARY, 1913. No. 7.

THE DYING YEAR.

1. Does it not seem but yesterday
This dying year was born,
And Age and Youth, all blithe and gay,
Approached its festive morn?
But lo! 'tis gone, as quick as dream,
With Time's unceasing tide;
Yet "on the sands of Time" there gleam
Its traces deep and wide.

2. To many a soul this year has lent
From Danger's threats relief;
And many a soul, too, it has sent
To ruin, pain and grief.
While those it bless'd with all their needs
Its praise in triumph sing,
The hearts it crushed like broken reeds
Its death-knell fain would ring.

3. But it is not the change of year
That joy or grief does bring ;
For in himself a man does bear
Of joy and grief the spring,
And he, by working, heart and soul,
In love to man and God,
Through thick and thin, can reach his goal
And make himself his lord.

4. Tho' acts of rulers, rashly made,
His soaring flights restrain,
Tho' drinking booths his soul invade
At ev'ry street and lane,
Tho' sickness, want, and poverty
His ailing heart assail,
Yet man can work his liberty,
If strength of will prevail.

5. And hence, brood not on what is past,
And waste thy time, my friend,
But live in th' present, which thou hast,
And work but with this end,
That day by day, thy soul may grow
In wisdom more and more,
And each revolving year may show
A greater growth than 'fore.

R. R. G.

CHRISTMAS, ITS ORIGIN AND MEANINGS.

Years, with their sunshine, their shadows and festivities, come and go like sea waves. If the new is old, it is equally true that the old is new, a new realization upon each returning Christmas. How the aged and the young welcome this festal day!

I wish you a merry Christmas! How these happy, inspiring words, all afire with good cheer, ring out from the lips of the million. How this anniversary takes the aged, whose hairs are silvered with the frosts of many winters, back to the dreamland of their youth! How it reminds them of those old family gatherings, when the youth, the children and the scattered relatives flock back to the old homestead, reminding us so forcibly of those tender words, "Mother Home and Heaven." How it reminds us of that auspicious night in a far distant land when the star appeared in the east and the angels sung to the watching shepherds, "Peace on earth and good will toward men."

WHAT DOES CHRISTMAS REALLY MEAN?

Let us look back through the historic pages. In ancient times noted persons, kings and orators, after their death, were exhalted, honored and worshipped as gods. This was especially true in oriental lands; and secondly in so called pagan lands. And it is evident that some of the Christian festivals were borrowed from the pagans and held at or about the same time. For instance, Saturn (Chronos), was honored as a god and his season of festivity was called the Saturnalia—a Roman festival, and celebrated on the 17th and 19th of December. When this empire became powerful this festival lasted for seven days.

Bunsen informs us that it was late in December when Gautama Buddha was born. His birth was celebrated and is still celebrated among the Buddhists of China. In Egypt

Horus, son of Isis, was born in December. And Greece, in the winter solstice, celebrated the birth of Dionycus, while Persia honored the birth of Mithras, said to have occured in December. That the Hebrew Christians, coming into racial relations with Greeks and Romans, adopted many expressions derived from the Pagan philosophy and Pagan ceremonies, no scholar will dispute; and Spiritualists, being eclectics, do the same thing.

From the mysteries connected with the Druids, or the Scandinavians, a strange ceremony was practiced, relating to the yule-log. This was quite a long block of hard wood, placed across the fireplace, which, when it began blazing, the candles were lighted, the holly branches were waved, and the songs of jollification commenced.

In those very quiet old days of our motherland, the English enthused far more over Christmas than they do now, and in a more material and jolly way. Those old times have given place to sunny social gatherings, beautiful floral decorations, renewal of former friendships and most sumptuous health-imparting meals.

What changes since then! No railroads, no telegraphs, no telephones, no typewriters, no electric lights then, though those old scenes and sermons and blighting dogmas of damnation in our boyhood years have vanished into an abysmal past; Christmas, with its merriment, its shoutings, its gladsome gatherings, its homestead festivals, still lives. Things rooted in principles and great characters, heaven inspired, never die.

CHRISTMAS MEMORIES OF THE CHRIST.

Human life at longest is brief. We brought nothing material into this world and we can take nothing material out of it: and it is of little consequence whether anyone were born in a palace or a peasant's hut. It is reported that Jesus, the Christ, was born in a manger; and yet, in a few hundred years, proud, imperial Rome trembled from her foundations because of the psychic forces concealed in that manger. Christmas points the thinking mind back to that humble birth to that man, medium

and martyr, who, while going about doing good, had not where to lay his head; and Christians in all enlightened countries honor that inspired martyr.

It is absolutely amazing how this character strikes the minds of different people. To the uncultured and atheistic-agnostic, Jesus never lived—he was a mere myth; to the great German, Strauss, he was a wise Rabbi; to the great Jewish Rabbi, Akiba, he was a magician; to the illustrious Renan, a sublime moral teacher: to Fourier, a warm-hearted socialist; to Fenelon, a most rapt mystic: to Thomas Paine, the most sincere of philanthropists; to Mueller, the harmony of all history; to Emerson, the transcendental prophet: to Parker, a fellow brother and self-sacrificing reformer; to A. J. Davis, the great Syrian seer; to Mrs. Cora Richmond, the messenger from heaven; to Col. Ingersoll, he was one of the "most generous and self-denying men, for whom I feel only admiration and respect." [To us, He was a Yōgi and Jivan-mukta, *Ed. L. T.*]

The above illustrious and highly unfolded men and women express my conceptions of that Judean Christ, who, using the inspired words of that eminent speaker and author, W. J. Colville, is undoubtedly "the reigning power of the moral universe."

While orthodox sectarists, calling themselves Christians, make Jesus of Nazareth a God, or at least a third part of God in the Trinity. Spiritualists and liberalists in America consider Jesus a highly inspired man, begotten naturally, yet on a higher spiritual plane of consciousness than the masses of mankind—that is to say, in the conception, the parties were governed more by love, pure spiritual love, than selfish gratification or beastly lust. Every conception should be immaculate, having within the germinal possibilities of a forthcoming Christ—the word Christ, meaning the annointed, the illumined, the heavenly inspired. Jesus was a man, a medium and martyr, and was called The Christ after being baptized and anointed. The world has had many Christs in the past ages: and as the world develops and unfolds, there will be more Christed souls

as Saviours, such as Krishna, Gautama, Buddha, The Christ, Lord Gauranga etc. Give these saviours all the honor their due.

Finally, on this calm Christmas evening, with heart warm with affection and a soul overflowing with love and kindness, I say to you, friends and acquaintances in this and foreign lands, A Merry Christmas—and may peace and prosperity and the choicest blessings of heaven rest upon and abide with you.

J. M. P.

PRACTICE OF RELIGION.*

"Practice is better than precept" is an old saying which we would do well to keep always prominent in our view. This saying has a large bearing on the subject of my lecture to-night. I have undertaken to address you on the importance of practising religion, and although I am not competent at all to handle the subject as effectively as its importance requires, still I hope that the few words that I put before you will be of some use at least to some of you.

Every religion has its own practice, and it cannot be said that there is any religion without some practice or other to be observed. Religion, in fact, is a code of practices intended to regulate the life of man and to train him for his ultimate spiritual life. We are all now in the material plane and we all believe in a spiritual plane. Religion is our guide to that plane and it prescribes various practices in order to guide us to that plane. The practices it so prescribes must necessarily be in the material plane as otherwise they will not be accessible to us and will therefore be of no avail to us. We have to attain spirituality through materiality and our march from materiality to spirituality is no doubt an uphill work. The practices

*A lecture delivered by Mudaliyar S. Sabaratnam at the Hindu College Hall, Jaffna, on the 26th September 1912.

provided for this difficult task must have fully in view the nature of the spiritual plane we are aiming at, the nature of the material plane into which we are plunged, and our capacity to get ourselves extricated out of this material plane and to fit ourselves to the spiritual plane. The spiritual plane or the Divine presence which we aspire to attain is beyond the region of imitation while we are confined to that region. Limited as our knowledge is, we cannot have any idea of the unlimited region, and the religious practices, therefore, explain things to us symbolically just as a school boy is taught geography by means of a map, or geometry by means of diagrams. These practices are therefore of great value to us to have any idea of the region beyond and to render us fitted for the enjoyment of the bliss in that region. It will be altogether impossible to get to that plane without carefully and rigidly observing the practices prescribed for that purpose. Still, I am sorry to find that the importance of these practices is not realised by some of our people who think that these practices are entirely useless and all that is wanted is to have a correct idea of religious theories and dogmas. Religious practices are intended to enable us to correctly understand the theories of our religion, and to be benefitted by such an understanding. We must understand that theories in themselves have no value unless they are of some practical use to us. We may draw largely on our imagination and build huge air-castles. They cannot be said to be of any use to us unless they are of some help to us in our practical life. Even such theories as are capable of benefitting us practically will not be of any avail to us unless we practise them and realise their benefits in our experience. Experience is the most effective of our Instructors and it is by experience our knowledge is cultivated and developed. Our *Sāstras* say that in order to convince us of any truth, we require three kinds of proofs—Sruti, Yukti and Anubava. Although the first two—Sruti and Yukti—are themselves of great help to us in finding out the truth, yet it is the third—Anubava-experience—that satisfies us of the acceptability of truths and confirms us

in our conviction. Our life is in the main a bundle of experiences and this experience may be said to form and shape our destiny.

The after-life of our children depends largely, if not wholly, on the training we give them, and this training is simply a moulding of their habits and manners by practice. Practice contributes little by little to the formation of their habits and manners and even influences their instinct and intellect. Education in general is the sum total of practical instruction, and we know that in every branch of education—be it medical, legal, mechanical, agricultural or commercial—great stress is laid on the practical side of it, and students are required to keep a fixed term in the practice of these professions. Without practice, education cannot be said to be sound at all, and I need hardly say that too much importance cannot be attached to the value of practice.

The value of practice being so high in the secular plane, its importance in the spiritual plane need not be doubted at all. The animal instinct in man is so strong and so powerful that it requires a strict training to tame him for a spiritual life. The wilder an animal is, the greater must be the training required to tame it, and the greater the training is, the sooner it will be tamed.

All religious practices are intended to tame us for a spiritual life, and the Hindu religion could be seen to impose on us a series of such practices in every department of our life, so that religion may always be prominent in our view. Hindu religion is fully alive to the animal instinct in man, and it therefore submits him to a strict discipline, whenever and wherever it can possibly do so. As Hindus we have our religious practices to be observed in our eating and drinking, in our working and resting, in our sleeping and awaking. Little by little and atom by atom are our habits formed; and even the most infinitisemal proportion of every activity of ours in the world—however trivial or however insignificant it may be—contributes in the aggregate to the formation of our habits. We know how tiny microscopic germs develop certain fatal diseases in our body. We cannot despise things because of their magnitude. We know how essential in schools it is that every

detail of discipline has strictly to be observed, although the effect of such observance may not be apparent to us at the first sight. We know how careful we are in training our young ones and how even the most insignificant item of their daily life goes in the long run to the formation of their habits and manners. Exactly on the same line are our religious practices, and they may even be said to be of much greater value and importance to us.

Religious practices are intended to train us for the spiritual region, and we are worse than little children in relation to that region. We require a systematic and strict training to qualify us for that region. We are not, of course, able to see how the trivial items of our training help the formation of our habit, but we could boldly assert from the result, that each item, however trivial it may be, contributes its share to the ultimate result. We may call things trivial, but when we look to the cumulative effect of these trivials, the result will be found something wonderful. We must understand that a host of our actions affect us without our knowing them, and that we cannot therefore despise any of them because we do not see their effect. The stimulation of our intelligence, it is said, has three states—conscious state, subconscious state and superconscious state. The conscious state is the condition in which we are aware of things when they transpire in the region to which our capacity of knowing can extend. Subconscious state is the state in which our intelligence is affected without our knowledge of it; and superconscious state is the state in which we know things without the aid of our intellectual faculties. These three states are more fully described in our Śāstras as the five *avastas*—*Jāgra*, *Svapna*, *Sushupti*, *Turiya* and *Turiyātita*. *Jāgra* and *Svapna* fall under the conscious state, *Sushupti* and *Turiya* under the subconscious state and *Turiyatita* is what is known as superconscious state. In the subconscious state which we may call for the present purpose *Turiya*, our intelligence is affected so subtly that we are not aware of those affections which collect together and attain a state of fuller or grosser development, and affect our conscious state and produce results that are cognizable by us. These affections are

of great value to us as they add materially to our intellect and improve our instinct. In fact every education that we receive may be said to be on these lines, because the training that we receive therein affects us unawares and makes its own impression in our intelligence. Our religious training is not very different from this. Religious practices contribute little by little to our subconscious intelligence and the result becomes perceptible only after accumulation. It is therefore a great mistake to despise religious practices because we do not see any good resulting out of them all at once.

And again what is our capacity of knowing things after all? The factors that affect us from different directions are innumerable and are of various kinds. We are affected by the atmosphere around us, by the climate we live in, by the people we are associated with, by the food we eat, by the heavenly bodies that move in the sky, by our own past *karmas* and by our free will itself. Have we anything like a definite idea of the effects produced by any of these various causes? We can only be said to know of a very small radius around us—if at all, we can be credited with knowing things. Compare with this the vast unknowable area beyond our tiny knowable area; the unknowable area is unlimited and if for a moment we calmly think over the vast expanse of the region in which we are placed and of which we are quite in the dark, our boast cannot but strike us as an empty boast. Such being our position, we have no right to reject our time-honoured religious practices on the plea tbat we do not see any benefit accruing out of them.

It is because our knowledge is limited, we are in need of a religion and revelation; and God, in His unlimited mercy towards us, has given us such a religion and revelation. The revelation prescribes to us the practices we have to observe in the religious plane, and our limited knowledge is not competent to criticise those practices. Our revelation is our guide to the sphere to which our knowledge cannot extend, and we cannot therefore reject the help of that guide and depend on our limited knowledge for our march onward.

We have not only to be guided by our religion and revelation in this our journey onward, but we should pay due regard to the tradition that obtains in the community in which we are placed. Tradition is generally the result of the experience gained by our ancestors, and we may find several very useful instructions embodied in tradition. There is a tendency in our present generation—evidently the result of what we call modern civilisation—to despise old ideas and ancient practices. We think that we are far wiser and more intelligent than our ancestors. This, I should think, is a hollow conceit. It may be that we are a bit wiser than our ancestors of the dark age that has just passed by. It cannot be agreed that the whole human race up till quite recently, were wholly merged in ignorance and that we are the only generation with enlightenment. Bright and dark ages follow each other in rotation—and this is our *Yuga dharma*. Because we open our eyes after a long slumber of intellectual darkness, we cannot say that the whole world has hitherto been totally blind. No one can deny that the ancient Rome and Greece, India and Persia, were enjoying a civilisation which it is not in our power to gauge. Any knowledge handed over to us from our ancestors of the enlightened age should certainly be honoured and respected by us, and not despised or rejected on the false pretext that we are ahead of them in enlightenment and civilisation. The dark age that has just passed by could not have worked out our various religious practices which are pregnant with sound principles and deep meanings. It is not therefore possible to attribute these practices to that age. There is sufficient evidence to show that these practices existed during the bright ages that preceded the dark age that has just passed by, and it would therefore not be possible to reject those practices on the ground that they are the outcome of ignorance, unless we are prepared to contend that the bright ages in which our ancestors lived were themselves ages of ignorance and superstition. If we put forward such a contention, we will only betray our conceit and ignorance. It is a duty incumbent on us as human beings to respect and revere the traditions of past ages wherein is stored a large stock of valuable knowledge,

unless or until we are convinced after satisfactory enquiry, that such traditions are only the outcome of ignorance and superstition. If we hesitate to accept those traditions and to be benefitted by them, there will be very little difference between us and the brute creation. We must understand that, as human beings, we are largely benefitted by the experience of past generations, and that our present generations commit a serious mistake in despising the experience and wisdom of our ancestors. I do not of course mean by this that we have to blindly follow whatever is laid down by our ancestors; we must certainly reject such practices as are found to be prejudicial to our interests. But this should be no reason to reject them entirely and to despise them as practices belonging to the primitive age.

Religious practices are not only ordained by our revelations but the importance of observing such practices has been fully confirmed by tradition or the experience of our ancestors. The benefit of such observance may not be realised by us at once—and this is but quite natural. A child may not be able to realise the after effects of the training he is subjected to, and the training cannot therefore be dispensed with on that account.

I have already told you that the training that we undergo by means of our religious practices, contribute little by little to our subconscious intelligence. However trivial or imperceptible such contribution may be in individual cases, the effect of the training in the aggregate is very substantial. The mere fact that we do not actually see any benefit arising out of them in individual cases cannot therefore argue against the utility of those practices. Our intelligence cannot penetrate into the secrets within or into the mysteries without. It has no idea of the infinitisemally small atoms that effect us, or of the immensely large bodies that exert their influence over us. It cannot be said to have any idea of the millions of subtle influences that affect us in innumerable ways or of the enormous gross powers that sway over us. With such a very limited capacity of knowing things, it will be preposterous on our part to reject

religious practices on the ground that we do not see any good arising out of them. A friend of mind very aptly compared our intelligence to that of a squirrel which, being freightened by some noise at a distance, stood up on its hind legs, looked round and went away quite satisfied that there was nothing to be feared at. But it did not realise the fact that the extent to which its vision could extend was only a couple of feet around it. Our vision of things is only a little better than that of the squirrel, and still there is no end of our conceit. We cannot see things in this our Bandha state, and hence the necessity of revelation and religion. And when the religion wants you to practise certain formulae with a view to open your eyes, you say "I will not practise any of them before I am able to see" just like the man who refused to get into the water before he learnt to swim. You must have faith in your religion and you must observe the practices described by the religion—and the result will naturally follow.

Another argument used against the utility of religious practices is that there is no use in practising them without knowing in what way they will be of use to us. It is indeed very curious to find that such arguments are raised only in the religious plane. I am sure people will not dare to argue in this fashion in a great many questions affecting the secular plane. A patient will be considered a blunt fool if he refuses to take a medicine because he does not know its properties or their effects. Spiritual knowledge is on a much higher plane and it will be a presumptive arrogance on our part to expect to know things in the spiritual plane before learning them by means of these practices. Religious practices will have their own effects, although we are not able to see their mysterious capacity. A medicine will have its own effect although we are not aware of its properties. It will certainly be of great advantage to decipher the meanings of our religious practices and to have a clearer idea of their capacity to produce the results they are expected to produce. But what I say is that we ought not to reject them, because we are not aware of their meanings and capabilities.

The practices were formulated by Maha Rishis and Sadhus of olden days who had a clear view of the spiritual region and who were, so to say, inspired by Divine grace. We are not as perfect and clear sighted as they were to have an insight into the mystic region, but it is our duty to observe the rules laid down by them and enjoy their benefits. It is one of the ordinary rules of human nature to be guided by our preceptors, and we cannot in our mistaken notion of liberal views and independent spirit break that law of nature. There are a host of facts—facts too numerous to be reckoned by us—which are beyond the range of our consciousness and which still affect us to a considerable extent. We need not go outside of our body for a proof of this fact. Science tells us that when we see an object or hear a sound, our sense of vision or hearing is flashed, as it were, to our brain centre through our nerve power, but we are not in the least conscious of this phenomenon and this is no reason not to recognise that phenomenon. I may say that the factors that affect us in the subconscious plane are comparatively speaking, immensely larger in number than those that affect us in the conscious plane; and it will be no exaggeration to say that the factors that affect us in the conscious plane can bear no comparison to those that affect us in the subconscious plane.

The training that a child undergoes when his intelligence is not developed affects his subconscious intelligence little by little, and the cumulative effect of such training shows itself out ultimately in his conscious intelligence. There is a piece of mystery involved in this department of knowledge culture, and it will be highly interesting to have a patient enquiry into that mystery. Our physical plane has an intimate connection with our mental plane which again is closely wedded to our spiritual plane. So that, anything that affects us in the physical plane will have its own influence on the mental plane, which will communicate that influence to the spiritual plane. The effect may be infinitisemally small, but it is the cumulative influence of these effects during innumerable births that secures to us the final salvation—though slowly but surely. Our religious

practices are symbolical of our realisation of certain truths, and when we perform those practices, the truths symbolised by them affect our subconscious intelligence, although in a very subtle manner quite imperceptible by our conscious intelligence. When the practice is repeated day by day, the subtle affection of the truth is also repeated in our subconscious intelligence, and the affection grows stronger and stronger by degrees till at last it shows itself out in the conscious intelligence. This phenomenon is fully borne out by the fact that by repeated endeavours made to solve out any intricate problem, the solution at last dawns in our mind, as if by inspiration. We have heard of cases where difficult problems, once given up as beyond solution, have again been solved after some time without any labour. These are instances where our subconscious intelligence comes across truths and communicates them to the conscious intelligence.

We must also bear in mind that every truth is pervaded by Sivasakti, or the force of Divine grace, and this Sivasakti is equally present in the symbol that represent the truth. When the symbol is availed of by a religious student, they come in close contact with that Sivasakti which makes its impression, through the medium of the symbol, on the practitioners, even if they are not aware of the value of that symbol; just as a medicine has its own effect although the patient is not aware of its properties.

The training that we acquire by religious practices makes in our subconscious intelligence a subtle impression of the truths they represent, and this impression is of great value to us when we progress in the spiritual plane where it renders our work much easier. Children commit to memory passages without any idea of their meanings, and this committing to memory renders them material help when they are advanced and become competent to decipher their meanings. Religious practices are not only of great help to us for deciphering truths in our advanced state, but they afford to our subcons-

cious intelligence ample scope to come in contact with those truths in a very subtle manner, under the guise of symbols.

Our soul again is *Chit* in its form, i. e., it is a glow of intelligence, and this intelligence is again said to be of the nature of crystal—fully capable of receiving an impression of whatever it comes in contact with. It is besides Divine in its nature and has the Divine omniscience for its support and mainstay. It has therefore the full capacity of receiving an impression of truths when such truths are made to affect it either directly or indirectly. But the soul being covered with the veil of Pāsa, its vision of things is obstructed, and it is therefore the intelligence of the soul has to be stimulated in this *Bhanda* condition by organs and senses produced out of Māya. It receives impressions of truths through these organs and senses, but if these organs and senses are not powerful enough, such impressions will not be manifest in the conscious plane of that intelligence; but the soul being a pure intelligent Chit in its form, any impression however subtle it may be, will affect the subconscious plane of its intelligence and this is what is known as our தூரியக்காட்சி or subconscious vision.

I am afraid I have stepped a bit into the abstract region of Hindu Philosophy; but this has been found necessary to explain the value of religious practices. Apart from the philosophic aspect of religious practices, they have their own value even if we look at then superficially,—as mere services rendered in the name of God. Such services, even in the absence of any understanding of their true meaning or of their intrinsic value, will no doubt create in our mind a leaning towards spirituality and train our wild instinct for a higher state of life.

It is not possible at all to have a practical idea of things without practising the methods prescribed for acquiring such idea, and this is particularly so in the spiritual plane. Unless we practise patiently and persistently the methods prescribed by religion we cannot be expected to possess the necessary qualifications required for the grades higher up. The religion

says that all our practices are but gradatory steps to pure wisdom or *Jñānam* which only leads us to final salvation:—

"விரும்புஞ்சரியை முதன்மெய்ஞ் ஞானநான்கும்
அரும்புமலர் காய்கனிபோ லன்றோபராபரமே"

O God! Are not the four paths from Sariai to Jñānam just like bud, blossom, green fruit and ripe fruit?)

I know that some of our countrymen who are under the influence of Western civilisation, and whose mode of life would not permit them the practices prescribed by our religion, think that these practices are only intended for the ignorant mass. This, I should say, is a serious mistake. The practices are intended for all—be they ignorant or enlightened—so long as they are in the material plane. So long as they have in them the *Ahankaram* and *Mamakaram*, or in short, so long as they have in them their mental *Vrittis*, they require a strict training for which these practices are indispensable. Because we are enlightened in a material point of view, we cannot say that we are enlightened in the spiritual plane itself, and that religious practices are not necessary for us. So long as we have in us our self, and so long as we are animated by our will power, we have to tame ourselves by strictly observing these practices, until we realise our oneness with God. According to our religion, these practices are highly essential to us until we lose our self; and we should not give up any of them with our will power unless it be that they drop of themselves unawares. The practices are intended to extricate ourselves from the clutches of our self, and it will be absurd to use the same self and give up the practices in our conceit that they are not necessary for us.

I do not of course mean to say that these practices are the direct means to our final salvation, or that they should be blindly followed without any endeavour on our part to understand their meanings and to adapt ourselves to such meanings. What I say is that these practices are as essential as any theoretical knowledge in the religious plane, or even much more so, in that they render us practically fit for the higher

plane where empty theories will not be of any avail. I must say that a pound of practice is worth tons of theories. We must eat a fruit in order to taste it. Religion must be practised and not theorised.

I will therefore impress on all Hindus who are actually moved by a desire to be benefited in the spiritual plane, the necessity of strictly observing religious practices; and if they do so, I have no doubt the result will convince them of the value of those practices.

S. S.

POETRY OF ST. APPAR.*

Part II.

(d) St. Appar's Scholarship.

St. Appar carefully avoided mentioning his literary or other merits. He would even go to the extent of saying that he was practically illiterate.† Yet this veil of extreme modesty does not prevent us from perceiving his features. He often indulged in self criticism, but even in that self-criticism, he unconsciously confessed that he was an ardent student. For instance, in the chapter entitled "திருவாரூர் பழமொழி" he satirises his past Samaṇa Career. The concluding portions of the hymns in the said chapter such as 'கனியிருக்கக்காய்கவர்ந்தகள்வனேனே'; "பனிநீராற் பாவை செயப் பாவித்தேனே." "விளக்கிருக்க மின்மினி தீக்காய்ந்த வாறே" "கரும்பிருக்க விரும்பு கடித்தெய்த்த வாறே" read with similar self-condemnations in other parts of his Devāram show how highly imaginative and active his past career had been whatever may be the nature of the end which he had sought to attain. It is

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* *Continued from page 213 of No. 5, Vol. XIII—Ed. S.D.*

† "கற்றிலேன் கலைகள் ஞானங் கற்றவர் தங்களோடு
றுற்றிலேனாதலாலே யுணர்வுக்கும் சேயனானேன்
பெற்றிலேன் பெருந்தடங்கண் பேதைமார் தமக்கும் பொல்லே
னெற்றுளேனிறைவனே நானென் செய்வான்றோன்றினேனே"
—துறந்த திருநேரிசை Stanza 2.

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TIRUVANMIYUR . MADRAS-41

certain that St. Appar passed through a stage of scepticism * before he became a Saiva Sanyasi; and during this period he made considerable research for tracing out the highest ideal that man can realise. Therefore when one studies St. Appar's Devāram, one is confronted in many places with archaic words and phrases that remind one of many men of letters who preceeded St. Appar.

If a student of our Sangam literature should wade through the pages of St. Appar's Devāram, he feels therein echoes of the expressions of Sangam poets. The influence of Tolkappiam on St. Appar cannot be undervalued. The canons of the Tamilian Aesthetics in பொருளதிகாரம் were very ably applied by St. Appar, and the theme of love is devoted in praising the infinite beauties of the all loving almighty. Though St. Appar was no pioneer in this field of love poetry, he skillfully carried out the reforms of our Tamilian saints without any unpalatable savour.

The influence of *Kural* upon St. Appar would require a separate treatise. Any opinion thereon will give room to criticism and controversy. For the maxims of Tiruvalluvar or of his sister the grand old lady, are clothed in the simplest language and contain thoughts common to all ages and religions. So it will be very difficult to contend that St. Appar studied them or borrowed anything from them unless we are able to trace in his work any admission to that effect or at least a reference to them with any amount of veneration. Even if St. Appar had borrowed anything from his predecessors, such borrowings took a different shape and colour when they were handled and used by him; and our saint's borrowings, if any,

* *Cf.* the following :—
"மன்றத்து புன்னைபோல மரம்படு துயரமெய்தி
யொன்றினா லுணர மாட்டே னுன்னையுள் வைய்யமாட்டேன்"
—திருவதிகை வீரட்டானம் திருநேரிசை Stanza 8, ll. 1-2.
"சிந்தையைத் திகைப்பியாதே செறிவுடையடிமைசெய்ய
வெந்தை நீ யருளிச் செய்பாது நான் செய்வதென்னே"
—கோயிற்றிருநேரிசை Stanza 5, ll. 1-2.

were assimilated in his system. Though we may not be able to chalk out what portions of his *Devaram* are the reproductions of Kural, we cannot pass through any four consecutive chapters in the same without meeting any expression or thought that we already met with in a different form in the sacred Kural. Whether the third part of *Kural* helped St. Appar in the composition of love poetry in some chapters of Devāram is a matter that should be decided by our Pandits.

Among the other Sangam works that we are reminded of in course of our reading St. Appar's Devāram are Nāladiyār (நாலடியார்), Palamoli (பழமொழி) and Āchārakovai (ஆசாரக்கோவை). Even though we may pass over the first two, we cannot overlook the influence of the last over the mind of our sage. St. Appar condemns Samaṇa customs almost in the very words of Ācharakovai. But its abstract dicta are so linked and arranged in Devāram that we are presented with a graphic picture of the Samaṇa (ascetic ?) life.

Like an enthusiastic student of philosophy, St. Appar had taken much pains to study, discuss* and analyse the doctrines of all the then existing religions before he finally reverted to Saivam. It would hardly be necessary to state that he mastered Samaṇa philosophy and literature. This fact is supported not only by the traditional version of his biography, but also by his own statements that he wasted a good lot of time with Samaṇas.† His training under them gave him power to view

* வாது செய்து மயக்து மனத்தரா
யேது சொல்லுவீ ராகிலு மேழைகாள்
யாதோர் தேவரெ னப்படு வார்க்கெல்லாம்
மாதே வன்னலாற் றேவர்மற் றில்லையே".

ஆதிபுராணத்திருக்குறுந்தொகை Stanza 4.

† "பல்லுரைய மணரோடே பலபகைாலமெல்லாஞ்
சொல்லிய செலவு செய்தேன் சோர்வனுனினைந்தபோது
மல்லிகை மலருஞ் சோலைத் திருவையாறமர்ந்த தேனை
யெல்லியும் பகலுமெல்லா நினைந்த போதினிய்வாறே".

—திருவையாறு திருநேரிசை Stanza 7.

facts impartially, and to understand after great scrutiny the truths of Saiva Siddhāntam.

In St. Appar's Devaram there are also some traces of his study of Vishnavism. The references are anyhow uncertain * We find some stanzas in the *Anthathies* of the first three Ālwārs † echoed in a few stanzas of Appar and he might have probably studied them. It should be remembered there was not then any rivalry and claim for superiority between Saivam and Vishnavism that arose in later days. For both these branches of the Hindu religion had common enemies against whom they had to fight for their own existence. The popular tradition around the two complementary sonnets ‡ in தனிப்பாடற்றிரட்டு (a Tamil miscellaneous anthology) alleged to have been sung by Tirumangai Ālwār and Tiru Jñāna Sambandar enlogizing each other show the brotherly feelings that existed between the followers of Vishnu and the followers of Siva.

St. Appar may be treated as the typical representative of Mānikkavāçagar. His Devāram is the amplification of many pithy statements of Tiruvāsagam. Any familiar quotation from Mānikkavāçagar is likely to find a parallel in Appar. But St. Appar does not admit his indebtedness to his predecessor.

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* Perhaps the following stanza refers to the other branches of the Hindu religion :—

" விரிவிலா வறிவினார்கள் வேறொருசமயஞ் செய்து
எரிவினார் சொன்னாரேனு மெம்பிராற் கேற்றதாகும்
பரிவினாற் பெரியோ ரேத்தும் பெருவேளூர் பற்றினானை,
மருவிநான் வாழ்த்தியுய்யும் வகையது நினைக்கின்றேனே ".
—திருப்பெருவேளூர், திருநேரிசை Stanza 9.

† பொய்கையாழ்வார், பூதத்தாழ்வார் and பேயாழ்வார்.

‡ Vide தனிப்பாடல் Part I, wherein the following of
சம்பந்தர் " கடியுண்டநெடுவாளைக் பராவிற்றுப் பிகயத்துக்கு
etc.
and திருமங்கையாழ்வார் " வருக்கைநறுங்கனிச்சிதறிச் செங்தேன்டொங்கி
etc "
are to be found. Though the poems appear to be literary forgeries from their very style, they serve to remind us of the fact that friendly feelings existed between Saivaite and Vishnavite sects during the age of Appar.

It is only in one place we find a vague reference to the life of the author of the Tamil Veda.* Hence we are in a dilemma to state anything positive about the direct influence of Manikka-vaçagar in the production of Devarams. Further it will be beyond the scope of this discourse to enter into that field of discussion.

Lastly, was St. Appar a Sanskrit scholar? We expect an answer to this question from one who is well versed in both the languages, Tamil and Sanskrit. So it is here proposed to give some suggestions to those who may be willing to conduct the research and they may either accept or reject them at their discretion. The suggestions are (i) St. Appar's vocabulary † points out to a certain extent the probability that he received Sanskrit learning. When could it have been, is the real crux of the problem. It cannot have been during the period when St. Appar was a Samaṇa. For Samanas were orthodox Tamil scholars who enthusiastically guarded against the invasions of foreign and sanskrit word ("திசை வட சொல்") into our language. Our Tamil Saints never cared for the purity of the Tamil tongue; and even in places where pure Tamil words may be used with ease, they prefer to use Sanskrit words. St. Appar went even to the extent of condemning Samanas for their having confined ‡ themselves to one language (viz., Tamil) and thus losing the benefit which they would have had if they had

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* "நரியைக் குதிரைசெய்வானு நரகரைத் தேவுசெய்வானும்
விரதங் கொண்டாடவல்லானும் விச்சின்றி நாறுசெய்வானும்
முரசதிர்ந்தானை முன்னோட முன்பணிந்தன்பர்களேத்த
உரவரைசாத்திநின்றானு மாரூரமர்ந்த வம்மானே"

—திருவாரூர் பண் கந்தாரம் Stanza 2.

† St. Appar, though he was a veḷḷaḷa, speaks in a (மணிம்பிரவாளம்) style peculiar to Brahmins who spend their time in reading vedas. Perhaps it is due to his intimate association with the Sanskrit Brahmin pundits.

‡ "வாயிருந்தமிழே மடித்தாளுறு
ஆயிரஞ் சமணும் மழிவாக்கினான்"

—திருஆறைவடதளி திருக்குறுந்தொகை Stanza 9.

not kept themselves thus secluded. This version is also corroborated * by his contemporary Tirujñāna Sambandar.

(ii) Besides St. Appr's vocabulary, even the subject matter of many chapters of his Devaram may help one in finding a solution. St. Appar gives us summaries of many purāṇas. In some stanzas we have open reproduction of some sanskrit mantrams with which we are familiar in our temples. But it may be questioned whether our non-brahmin saint would have been allowed to peruse the vedas which were kept almost occult by the Brahmins. It is probable that for a time till the complete annihilation of Buddhism and its kindred faiths there was not that conservatism on the part of the Aryans in the Tamilian country, which exhibited itself in later days after the destruction of their enemies. The Aryan who then earnestly desired the wide circulation of their vedic religion, did not then want to restrict the field of religious literature according to the caste of the student. This was perhaps the reason why we find even the non-brahman Saivite, and Vishṇavite saints were well versed in the closely hidden departments of Sanskrit religious literature

(iii) Thirdly, as was pointed out by the late Mr. T. Virabadra Mudaliar, many of the viruttams are governed by the rules in Sanskrit prosody. St. Appar seems to have understood the rules in Sanskrit, and many species of viruttams were perfected by him. And even the apparent departures in his Devaram are due to his close adherence to the fundamental principles of sounds and music from which his poetry cannot be separated.

E. N. T.

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* Vide Sambandar's Devaram திருவாலவாய்-பண்-கொல்லி Stanza 4:—

சந்து சேனனுமிந்து சேனனு தருமசேனனுங்கருமைசேர்
கந்து சேனனுங்கனக சேனனுமுதலதாகிய பெயர்கொளா
மந்தி போற்றிரிந் தாரியத்தோடு செந்தமிழ் பயனறிகிலா
வந்த கர்க்கெளியேன லேன்றிருவாலவாயரனிற்கவே."

Note.—The word பயன் should bs emphasised a little in reading.

"DUSSERAH" OR THE MEANING OF THE MYSTIC NUMBER TEN.

"I am only a child. I took prasādham—and you called me *Arjaveva.*"

"Girls up to the age of ten inclusive are named in Devi-Bhāgavatham as fit for Navarātri Sarasvaty's worship." This sentence in one of the letters published in a local contemporary in its issue of 1st October, made me think of what it may mean.

Epictetus in one of his pregnant aphorisms has summed up the Law of the Universe in one word which is "Number", as he has summed up the Law of life and the Law of God, each in one word. "Evolution" is the word which summarises the Law of Life, as "Unity" is the word which expresses the Law of God. Let us take this aphorism about the Law of the Universe and examine it.

"Number is the Law of the Universe." Unit is the basis of the science of numbers. And whatever its value may be, it is generally called "One". Though One always represents the Unit, it is ever composed of many parts, all which we cal fractions. This Universe is One. But it is composed of Nine parts which are called *Nava-vyuha*, each a collection of parts or category by itself. Navaratri means the nine nights. Night is of the Essence of Devi as Light is of the Essence of God. It represents Mūla-prakriti or primordial matter. Navarātri is devoted to the worship of *Durga-Lakshmi-Sarasvati* who is One only and yet many for purposes of creation, preservation and destruction. She in Her manifested state is *Trigunatmika*, as She in her unmanifested condition is *Trigunatitha*. The first three nights are dedicated to Durga, the Tamasic aspect of Devi who is the Material cause of the Universe. The next three nights are sacred to Lakshmi, the Rajasic aspect of Devi who is the instrumental or coefficient cause of the Universe. The last three nights are dedicated to the worship of Sarasvati, the Satvic aspect of Devi who is the Efficient cause of the Universe.

For, She it was, who "in the beginning was the Word"—"Vāk-Devi." It is from *Para Vāk* that all things are made that were ever made. It is the beginning of creation. And the origin of *Para Vāk* is to be found in *Shyāmaḷa Devi* (another name for Durga in her creative aspect as Material Cause). She is also the destructive Cause, as everything evolved ultimately merges by involution in its original Source. *Devi* as Material Cause was first evolved from the Ever-Existent One. And John refers to this in the first verse of his remarkable Gospel, generally known as the Fourth Gospel of Christ, by these words: "In the beginning was the word." In the beginning of Evolution *Devi* was alone as the Material Cause of the Universe. Then she became the co-efficient cause by becoming an instrument in hand of God for the creation of the Universe. And this is referred to by the words: "The Word was with God." Having become instrumental or co-efficient cause, She became the Efficient Cause also by Her undifferentiating Oneness with God in which aspect She is the *Abhinna-sakti* (the inseparable Energy of God). And this is referred to in the words: "The Word was God." From this three-fold cause was created all that ever was created.

Navarātri then is merely the mystic symbol of Universal creation, the Law of the Universe manifesting itself in Number. "The one only without a second" evolved itself into the number One which is the First Cause of all creation. The One became two-fold and the two-fold by the process of Evolution became three-fold. This three-fold First cause by further Evolution or reproduction of itself in new forms and combinations according to the Law of Number multiplied itself and became the mystic number *Nine* (the ninth day being *Mahānavami*) and itself became merged in naught (the original chaos which is inexpressible by any symbol except that of homogeneity) the homogenous mass which not being capable of separate existence attached itself to One, the Prime Cause, and thus came into existence the mystic nnmber ten (10), symbolising the mystic Union of the Self and the non-self, of life and matter, of body and

soul—the alpha and omega of personal existence, the Supreme triumph of spirit over matter. Thus is the tenth-day, the Day of Triumph (Vijaya-Dasami) in which the Powers of Light or cosmic Order chase away the powers of Darkness or disorder and chaos. And a girl of ten is the living symbol of Innocense representing the highest potentialities of the Human Race.

I can quote chapter and verse from English and Indian Mystics to support this view which is the correct spiritual view to take of this national festival called *Dusserah* or Navarātri, the days of introspection *par-excellence* and hence the Pooja-Holidays. I have been systematically worshipping *Devi* these ten years during the days devoted to Her worship which come naturally after the *Sarvamahāḷaya Amāvāsai*, and strange as it may seem, I have been appealed to by a novice who has seen me some years ago, to expound the mystery of *Navarātri* this *Pūjah-Season*. As I do not give individual instruction now to any one by post or in person, I have chosen to state publicly my view of *Navarātri* which really is not *my* view but the "Whole-View" of it, which each and every one must by self-effort realise for oneself under proper guidance.

C. V. S.

[We do not hold to the view that māyā is abhinna sakti of God, but it is the Parigraha Sakti. The supreme sakti of the Lord is Pure and unobstructed Intelligence (தடையிலா ஞானம்) and this diffuses itself in Chetana and Achetana and enlightens and various Murtis and their saktis, who belong to different orders of souls.—*Ed. S.D.*

PURA-NANURU.

XXIII.

வெளிறி னோன்காழ்ப் பணைநிலை முனைஇக்
களிறுபடிந் துண்டெனக் கலங்கிய துறையுங்
கார்நறுங் கடம்பின் பாசிலைத் தெரியற்
சூர்நவை முருகன் சுற்றத் தன்னநின்
கூர்நல் லம்பிற் கொடுவிற் கூளியர்
கொள்வது கொண்டு கொள்ளா மிச்சில்
கொள்பத மொழிய வீசிய புலனும்
வடிநவில் நவியம் பாய்தலி னூர்தொறுங்
கடிமரந் துளங்கிய காவு நெடுநகர்
வினைபுனை நல்லில் வெவ்வெரி யினைப்பக்
கனையெரி யுரறிய மருங்கு நோக்கி
நண்ணார் நாண நாடொறுந் தலைச்சென்
றின்னு மின்னபல செய்குவன் யாவருந்
துன்னல் போகிய துணிவி னோனென
ஞால நெளிய வீண்டிய வியன்படை
யாலங் கானத் தமர்கடந் தட்ட
காலமு ன்பநிற் கண்டனென் வருவ
லறுமருப் பெழிற்கலை புலிப்பாற் பட்டெனச்
சிறுமறி தழீஇய தெறிநடை மடப்பிணை
பூளை நீடிய வெருவரு பறந்தலை
வேளை வெண்பூக் கறிக்கு
மாளி லத்த மாகிய காடே.

O king, who with might like KĀLAN has triumphed in war, and with a mighty host slain thy foes at Ālaṁ-gānam, while the earth shook beneath their tread, I have seen and am come to thee, through the trackless wild where man is not; where the tripping innocent doe, seeing that the beautiful stag has fallen with broken horns into the power of the tiger, has fled with her little ones and nibbles the white flowers of the *Veḷai*, in the long fearful region where the *Pūḷai* uplifts its branches. In my way, I have seen the shores whose waters were troubled by the elephants that, discontented with their huge stalls with pillars

of timber strong, have plunged in to drink ; I have seen the lands where thy warrior hosts with sharp arrows and bent bow like the demon horde that surrounded *Murugan*, the foe of the Asuran, that wore a garland of the green leaves of the *Kadambu* fragrant in the spring-tide,—have taken what they wished, and have thrown aside the remainder when their appetite was satisfied ; and I have seen the jungle that guarded the fort falling beneath the blows of the destroying axe in every town ; and I have seen the regions where in the wide city the joyous fires in the beautifully adorned houses have died out, and the roaring conflagration has consumed everything. And I have said, " he will yet go on the war path from day to day while his foes flee abashed, and yet will do greater things than these, for he is one possessed of daring courage which none may dare to face ! Thus have I seen, and now draw near to thee.

NOTE.

This is the song of a suppliant who professes to have come through wilderness paths, through devastated lands to receive a gift from the mighty conqueror whom he here extols.

[This was sung by Kāllādanar in praise of Nedunchelịyan of Talai Alankanam fame. The Tiṇai is Vāgai and Turai, Arasa Vagai and Nallisai Vanji. Even before seeing the king, the bard says he had seen him, as on his way he had seen the marks of his prowess. The reference to the doe with her young ones is to bring out the fact of the queens of vanquished foes who in out of the way corners eke out their living with their children.]

XXIV.

நெல்லரியு மிருந்தொழுவர்
செஞ்ஞாயிற்று வெயின்முனையிற்
றெண்கடற்றிரை மிசைப்பாயுந்து
திண்டிமில் வன்பரதவர்
வெப்புடைய மட்டுண்டு
தண்குரவைச் சீர்தூங்குந்து
தூவற் கலித்த தேம்பாய் புன்னை
மெல்லிணர்க் கண்ணி மிலைந்த மைந்த
ரெல்வளை மகளிர் தலைக்கை தரூஉந்து

வண்டுபட மலர்ந்த தண்ணறுங் கானன்
முண்டகக் கோதை யொண்டொடி மகளி
ரிரும்பனையின் குரும்பைநீரும்
பூங்கரும்பின் றீஞ்சாறு
மோங்குமணற் குவவுத்தாழைத்
தீநீரோ டுடன்விராஅய்
முந்நீ ருண்டு முந்நீர்ப் பாயுந்
தாங்கா வுறையு ணல்லூர் கெழீஇய
வோம்பா வீகை மாவே ளெவ்வி
புனலம் புதவின் மிழலையொடு கழனிக்
கயலார் நாரை போரிற் சேக்கும்
பொன்னணி யானைத் தொன்முதிர் வேளிர்
குப்பை நெல்லின் முத்தூறு தந்த
கொற்ற நீள்குடைக் கொடித்தேர்ச் செழிய
நின்று நிலைஇயர்நின் னாண்மீ னில்லாது
படாஅச் செலியர்நின் பகைவர் மீனே
நின்னொடு தொன்று மூத்த வுயிரினு முயிரொடு
நின்று மூத்த யாக்கை யன்னநின்
னாடுகுடி மூத்த விழுத்திணைச் சிறந்த
வாளின வாழ்நர் தாள்வலம் வாழ்த்த
விரவன் மாக்க ளீகை நுவல
வொண்டொடி மகளிர் பொலங்கலத் தேந்திய
தண்கமழ் தேறன் மடுப்ப மகிழ் சிறந்
தாங்கினி தொழுகுமதி பெரும வாங்கது
வல்லுநர் வாழ்ந்தோ ரென்ப தொல்லிசை
மலர்தலை யுலகத்துத் தோன்றிப்
பலர்செலச் செல்லாது நின்றுவிளிந் தோரே.

O Pāṇḍiyan king, whose victorious canopy over-shadows thy bannered-chariot! Thou hast conquered the fair town of *Miḻalai*, the home of the great *Vēḷ-Evvi*, of lavish beneficence, the home of vast multitudes; and thou hast also conquered *Muttūru*, where the yoeman lords of ancient renown had elephants adorned with gold, and where the heron satiate with fish slept upon the heaps of corn in the fertile region, where stores of grain were found. In those domains, which are partly cultivated land and partly expanses of seashore, the strong workmen who reap the grain distressed by the heat of the golden sun rush down to plunge into the waves of the cool sea!

There the sailors, strong to row the boat, drink the hot intoxicating draught and dance and sing their war-chants! There men, wearing rich garlands of soft flowers of the laurel which grows by the seashore, and from which honey drips down, give their hands in wedlock to the maidens with glittering bracelets; and maidens with rich jewels and garlands of the wild thorn commingle the water from the clustering fruit of the tall palm-trees with the sweet juice of the flowery sugar-cane, and with the sweet water of the cocoanut-tree that rises high and bends over the sand! These three sweet waters those people drink and then plunge into the triple-watered sea! Now, O king, may thy prosperity never wane! May the fates of thy foes bring destruction to them! May thy happy subjects, that have grown strong under thy sway prosper; and may the might of the warriors be extolled! May suppliants extol thy bounty! Let maidens with bright bracelets bringing pour forth cool fragrant draughts from golden vessels! Henceforward rejoice, be prosperous, and live in delights, O mighty One!

For thus mighty men have seen prosperous days, men say; and many men have appeared in this flower-crowned earth of old renown, but have not persisted on a prosperous way, and have perished from this earth!

NOTE.

[The Tinai is Poduviyal and Turai, Poruḷmoḻikanji. The hero is the same king and the bard is Mangudi kiḻar. Miḻalai kûṟṟam and Muttûṟṟu kûṟṟam were held by Veḷḷaḷa kings; and Veḷ Evvi was a great patron of learning. The Translator has not brought out the adjunct qualifying the word warriors, name by that they were like the king's own body which grew together with his own body. The last para does not bring out the meaning fully. They have lived really who secured glory in this life; otherwise they lived in vain.

ŠAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

SEVENTH SESSION.

Conjeeveram, Dec. 26.—Mr. T. Ponnambalam Pillai, M.R.A.S, Retired Excise Commissioner, Travancore and the President-elect of the seventh annual conference of the above Samaj arrived here at 5-20 p. m. to-day and was received at the platform with great *eclat* by the President and members of the Samaj from various parts of the Presidency and the *elite* of the city headed by Mr. Subbaraya Mudaliar, Zemindar and chairman of the Reception Committee. *Enroute* to Conjeeveram at Chingleput, the members of the Chingleput S. S.V. Sangam met him at the platform and presented him with a welcome address and garlands. At Conjeeveram, the reception he got was simply grand At the platform a brilliant address in the name of the Samaj and that of the town was read by the Secretary. A procession led by the temple elephant with the paraphernalia was then formed at night fall brilliantly lighted by torches and "mataps" accompanied by grand fireworks and it reached the destination at 7-30 p.m., banners flying and music playing in the midst of extraordinary popular acclamation, the parallel of which Kanchi had not known for years long gone by. Arches bearing such inscriptions as " welcome to the Body Politic of the Samaj', "Kanchi, the city of cities" "Sivayanama, the great word ensuring salvation," " Vaidikasaivam is what is crowned with royalty." " No religion higher than Saivam " etc., adorned the route all along. Prominent members and visitors were then introduced by the President of the Samaj, Mr. J. M. Nallasvami Pillai B.A.B.L. The President-elect put up at Rai Bahadur Dharmaratnakaram A. Narayanasami Mudaliar's Girls' School, a picturesque little building in the heart of the city. Delegates and visitors are very conveniently accommodated and attended to by the volunteers. Thanks to the genius and generosity of the Dharmakarta Zemindar Mudaliar of the city. The conference meet at 12

noon to-morrow at the Coronation Durbar Hall which is specially and tastefully decorated for the purpose.

The seventh session of the Samajam met under very auspicious circumstances on 27 Dec. at 12 noon at the Coronation Durbar Hall under the presidency of Mr. T. Ponnambalam Pillai M. R. A. S, Retired Excise Commissioner of Travancore. The Hall was packed to its utmost capacity. Nearly two thousand people were present consisting of members from various parts of the Presidency and visitors from distant quarters. Mr. Subbaraya Mudaliar, the chairman of the Reception Committee then read an address welcoming the President-elect to the ancient historic city of Conjeeveram. On behalf of the Samajam, the Secretary, Mr. Sachidanandam Pillai B.A. read an address recapitulating the great qualities of head and heart of the President. Thevaram Hymns were very beautifully sung by young school girls and good songsters kept up the audience engaged during the intervals between the different items in the programme.

The annual report was then read out which recorded a clear year of progress and good work. The strength of members has arisen from 454 to 996. A new Tamil monthly called *Siddhantam* has been started under the editorship of Ashtavadhanam P. Kalyanasundara Mudaliar. Honorary lecturers went out preaching from town to town on great Siddhanta doctrines. Prominent mention was made while reviewing this portion, of Mr. P. M. Muthiah Pillai who delivered last year not less than 52 lectures on Saivite subjects. Tracts, Ten in number were printed and distributed gratis. Branches of the Samaj are working at Vellore, Chingleput and Thirukovilur. Amidst thundering cheers, the President rose and delivered his address for over three quarters of an hour, the full text of which will be printed in a subsequent issue. The address is noted for very many practical lines on which he chalked out the work of the Samajam in the course of a year, instead of contenting themselves with the annual Conferences of three days. The introductory portion was delivered in Tamil and the address proper

was in English. A resolution abhorring the recent Bomb outrage was proposed from the chair and after being carried unanimously, the follwing telegram was despatched to the Private Secretary to H. E. The Viceroy. "Seventh Session Saiva Siddaanta Conference assembled to-day at Conjeevaram consisting of 2000 people deeply abhor the recent dastardly attempt on the life of His Excellency the Viceroy and assures the sympathy of this representative assembly whose religion teaches total abstention from inflicting even the least harm to meanest of God's creation."

Another resolution was also passed welcoming our liberal minded Governor of Madras to this Presidency. The address of the President over, Mr. Kalyanasundara Battar of Madura delivered an eloquent adress on "Sivajñanam." Mr. P. Muthia Pillai of Tuticorin made a very impressive and learned speech on "Sivanubhûti." The Conference adjourned for lunch and met again at 3-30 P.M. Messrs. Mr. Rangaswami Iyer of Kulitalai, and Ālālasundaram Pillay then addressed the gathering, the former in English and the latter in Tamil on *Samsara chakra* and *Samayam* respectively, the former being a very learned paper. Prof. V. Muthukumarasamy, B.A. then addressed the audience in English on Karma and Reincarnation.

28th December 1912. The public meeting commenced as usual with the singing of the Devara Hymns. The first speaker was Mr. Meikanda Pillai of Negapatam who spoke on 'Effort' and showed how without effort no cause could succeed and formulated various ways in which the Samaja could be helped by the members and by the public. Mr. Venkatramier spoke next about the greatness of our Saiva Bhaktas called Nayanmars. He quoted various verses of Sri Sankaracharya from Sivānantha Lahari, Soundriya Lahari and Siva Bhujangam which contained praises of St. Jnānasambantha, St. Kannappa Nayanar, St. Siruttondar and others, and showed how these praises were typical ones and were meant in praise of the whole of the 63 saints. And he went on to point out that where their

great Achary a had chosen to praise these great sages, it was simply absurd that Saiva Brahmins should show some prejudice against them and decline to recite the Devaram and Tiruvachakam and other sacred Tirumurai just as in the same way Sri Vishnavas recited their Prabhandams. He spoke with very great warmth on the subject and his real feeling could be gauged by the way he sang these Sacred Hymns himself to the delight of the assembled audience.

Mr. Palvanna Mudaliar who followed him spoke on *Malaparipāgam* (The maturing of mala). This maturing and removal of impurity happened after one attained Karma Sāmya and was followed by the appearance of the Guru and the Descent of God's grace. Mr. Tyagaraja jnaniar's paper on Sanātana Dharma was a short one but he showed how this Dharma was worked out in the Āgama sastras. Mr. Tanikachala Mudaliar's Paper on *The Poetry of St. Appar* was a very valuable one and he showed that Appar's Poems though usually passed off as religious lyrical poetry contained very many kinds of poetry from Epic, Didactic, Elegiac and different kinds of Lyric and that he was a poet of Nature and āsukavi. Mr. Kumarasami Mudaliar in his address in 'our needs' said that our greatest need was that we should love one another. After lunch interval, came the learned discourse of Srimati Āndāḷâmmaḷ of Secunderabad, and the interest with which it was awaited would be evident from the hall becoming crammed about this hour. She spoke with much grace on the subject of Advaita Mukti Lakshana and she marshalled the various views regarding advaita and passed her pungent criticism thereon and upheld the suddha-advaita siddhanta view, supported by various authorities from Sanskrit and Tamil. If, in fact, we are to find fault with it at all, it was much too learned for an audience like that before her. We are glad to know that in addition to her mastery of the Tamil Siddhānta Sastras, she is studying the great Bashya of Srikanta Sivacharya in the original itself.

Mr. Shunmuka Mudaliar next adddressed the audience on the subject of vegetarianism. He spoke in English and in very

good style and recounted his experiences at home and in the European countries, where he had travelled in connection with his business. It was his beloved mother, who early in life implanted in him the *ahimsa* teaching and though he did not keep up this teaching in practice for a while, ill-health forced him back to a vegetarian diet and he reviewed the question in all its various aspects, the ethical, economic and hygienic. Periasami Pillai of Trichinopoly spoke on the Vedas and Agamas and showed how they were related to each other. Vedas were only open to the first three classes but the Agamas were meant for all and can be read by all, and the Agamas did not recognize the hierarchy by any one caste but declared that anybody and of any caste who is fit can become an acharya to his own caste people and those below him.

Tillainayakamudaliar of Chidambaram detailed the different kinds of *Iyama* and *Niyama*, the first two of the Ashtanga Yoga and how these duties under the two heads of Yoga were mostly ethical and as such was at the very foundation of all religion and religious practices. He showed very beautifully how these duties were interrelated to each other. Saiva Sri Banukavi Swamigal spoke on the Tamil Vedas, and showed how they conformed to the definition of a veda and how they should not be studied without the Diksha.

The day's proceedings was brought to a close by another spirited address from Professor Muthukumarasami in Tamil, as was promised on the previous day.

29-12-12. The opening discourse on the 3rd day was that of Sivajnanayogigal of Virudupatti on the Eternality of Panchakritya. He quoted various authorities to prove his position; his argument was that if God was ever to bless, then all the other functions of His must be continuing on for ever also.

Mr. Rangasami Naicker then read his paper on Mrigendra Agama but it contained nothing relating to this, but he refuted the various arguments advanced against the āgamas.

The next discourse was by Yogi Muthuramalingaswamigal and he classified the various kinds of *Mownam* into *Indriya*-

mownam, *Andakaranamownam* and *Mahamownam* and said that the last was the greatest and which was spoken as the crown of all spirituality by Saint Tayumanavar and others and this mownam meant நான் அற்றல் the annihilation of 'I' ness in man, and which was followed at once by the soul being plunged in Sivam, and that for this self-surrender, Love was necessary.

Mr. V. P. Kantimatinādha Pillai, B.A. of Ambasamudram spoke on St. Tayumanavar's Advaita and showed what it was by quoting apt passages from his poems and how it was nothing but Pure Saiva Siddhanta.

After Lunch, Mr. K. H. Ramiah, B.A. of Bangalore rose and said that he brought a message of greeting and good wishes from Dewan Bahadur Rajah Sabha Bhushana K.P. Puttanna Chettiar Avargal, our President of 1910 and the other Mysore members and he felt glad to bring that message and meet all his brothers in that Hall. He spoke briefly as to what constituted real Saiva Siddhanta, namely that spirit Self-sacrifice and Love, without distinction of caste creed or nationality and how each one will be a real Saiva if he would carry out these principles into actual practice. His was a powerful speech and stirred the audience to bursts of repeated cheers.

T. V. Kalyanasundara Mudaliar of Royapet in the form of dialogue between a Saivite and a Christian showed what the chief teachings of St. Appar were and it was indeed very interesting.

Kamalanatha Mudaliar of Walajanagar spoke on Jñānam and showed his command of the subject by quoting any number of Verses bearing on it. Kanchi Nagalinga Mudaliar the famous publisher of Meikanda Sastra spoke on his favourite theme and showed how the Siddhanta Sastras can lay claim to the title of The Sastra in which Truth was found.

Then Messrs. Adimula Mudaliar and Satchidanandam Pillai spoke about Religious instruction and the work of the Samaja. They said unless the work of religious instruction to our boys were taken up early, the results will be deplorable for our future. The uplifting of the depressed classes was also a most

urgent one. They were very spirited addresses and evoked considerable feeling.

Almost the last to rise to speak was Mr. Nallasvami Pillai, and the chairman in introducing him to the audience said that was an unnecessary task as they knew him and his work for the cause of Saivism so well, and he wanted to inform them of one fact which they and Mr. Nallasvami Pillai himself did not know. At a time more than 16 year or 17 years ago when he was plunged in sorrow on account of a domestic calamity, and while he was engaged in the investigation of the Cape Comorin Temple robbery case, he happened to go to Nanguneri when Mr. Nallasami Pillai's brother presented him with a copy of the English Translation of Sivajnanabodham and it was then he began his study of Saiva Siddhanta, and though he was much Mr. Pillai's senior in age he was proud to acknowledge him as his guru. He repeated here what he had stated in a large public assembly before and when Mr. Pillai was not present, that if the people really understood his work, Temples would be erected in every place in his honour. Mr. Pillai who was visibly affected and stood still for a few minutes said that he was not in the habit of introducing his subject by a long preface but from what transpired during the last 3 days in that Hall and just a few minutes ago, he was compelled to say something and which he would have no other chance of saying. Almost all the speakers who preceded him said some kindly word or other about him and his work, and some like Ālālasundram Pillai had trespassed the bounds of ordinary praise, and if any one had observed him when these praises were uttered, they would have seen how pained he was by those remarks. It was with a feeling of fear and shame he received them, fear as he considered it blasphemous that he who was full of faults and whose achievements were so little should be compared with the names of our Holy Acharyas. What he had learnt and what he had done was in the words of the poet a handful of earth and what remained was like tho whole world. The more and more he studied, he only felt more and more his ignorance; and when he

contemplated the work that remained to be done in the cause of our Sacred religion, it was immense and it filled him with despondency. But he was one who was naturally hopeful even when calamities crowded round him, and he did not lose his faith in God, The Blissful Siva. He had however to acknowledge with heart-felt gratitude the expressions which fell from them out of their blind love. He had also to acknowledge how his friends had co-operated with him whole-heartedly and lovingly in all that he did, and if, in fact, the generous public appreciated his work, the greatest proof of it would be that the public would support most unstintedly the cause which was dear to every one's heart. Then he sketched what the Samaja proposed to do, and all that he wanted was half a pie a day from each, and there was no one so poor among them who could not afford this half a pie.

Then he proceeded to develope his thesis based on the Hridaya Sloka of Tiruvachaka, which was in the hands of every one in a small printed slip. The verse as englished by The Honble Mr. P. Arunachelam is as follows.

> This day in Thy mercy unto me Thou didst drive away the darkness and stand in my heart as the rising Sun.
> Of this Thy way of rising--there being naught else but Thou,—I thought without thought.
> I drew nearer and nearer to Thee, wearing away atom by atom, till I was One with Thee,
> O Siva, Dweller in the great holy shrine.
> Thou art not aught in the universe. Naught is there save Thou.
> Who can know Thee?

As this was considered the Veda itself, he showed how each statement made in it was based on a corresponding vedic text, and he analysed the whole into its various component parts, and showed that they contained the kernel of the Siddhanta. They explained the nature of the Supreme One and that of the soul, and the nature of the union, the means or sadana for attaining the union and the whole was illuminated by a beautiful simile.

The last address was by Siddhanta Sarabham P. Kalyanasundara Mudaliar who showed how unparalelled stood the Sacred Book of Sivajnanabodha.

The chairman brought the proceedings to a close by commending the lecturers for their able addresses and impressing on the audience the importance of giving religious instruction and the raising of the depressed classes. He thanked the chairman and members of the reception committee and the audience.

Mr. Nallaswāmi Pillai then moved a vote of Thanks to the venerable President and Chairman and members of the reception committee and the volunteers and Mr. Vadivelu Mudaliar, the owner of the Hall and to Pachiappa's trustees and to Mr. Rai Bahadur Arcot Sundara Murti Mudaliar and to the lecturers and Srimati Andalammal, and the othuvars and school girls of Parvatha varadhaniammal, who delighted specially the audience with their sweet songs, and the audience for all the help rendered by eaeh and this was seconded by Mr. Satchidanandam Pillai and was passed with great acclamation.

There was a meeting of the members on the morning of the 28 and 29th lasting several hours, and important business was transacted, such as the election of the office-bearers, the amending of the rules &c. A group Photo was also taken on the morning of the 29th by Naidu Brothers of Saidapet. More than 120 new members were enrolled during the sittings of the conference.

Any one who was present could not but be impressed with the knowledge that the conference was a most successful one, though there was some complaint that the arrangements for the reception and accomodation of delegates were not satisfactory, but this could not be helped as the committee undertook the task almost at the last moment, and if any one experienced any comfort he bore it with great cheer.

"AGAMIC BUREAU NOTES."

The New Year.

Very few know that the Indian year once commenced in the month of மார்கழி (Mārgasīra—December—January); and the vestiges of this are kept up in Saivite rituals and worship. The Gita speaks of it as the first of the months, and it marks the dawn of the new year, and with the next five months, it marks the day, and the other 6 months marking the night of a solar year. This dawn symbolises the birth of the soul, from its kevala condition into the awakening of life and activity, when the darkness covering it is lifted a little, by the flooding of the Siva-Surya, the Light of Grace. In the Rig-veda, this was symbolised by the Ushas, Goddess of the Early Dawn and daughter of Heaven following in the wake of the Asvins and preceding the rise of the sun. Hymns I, 48, 49, 92 and verses 10 and 11 in I, 47 among others are dedicated to the Ushas and we just give a few of them.

I, 46, 10. Lo! The light (of Ushas) has appeared for the soma, (Lo), the gold-like Surya has manifested himself and the black path has risen.

11. Lo the good road of the True Religion for crossing over misery has manifested itself. The path to Heaven has become visible.

I, 48, 1. With beautiful wealth for us, dawn forth O Ushas, daughter of Heaven; both plenteous affluence and wealth O brilliant Goddess, dawn forth Thou liberal Ushas.

10. For in Thee lies when thou dawnest forth O fair Ushas, the breath and the life of all. Do then, therefore bright goddess possessed of choice wealth come in thy great car and hear our call.

I, 49, 3. Even the winged birds, the bipeds, and fair One the quadrupeds go forth, Ushas, from the confines of heaven to meet thee at thy hours of arrival.

4. For when dawning forth, Thou enlightenest the whole celestial region with thy rays. Thee therefore O Ushas, the sons of Kanva are praising with their hymns.

This hymn is followed naturally by the hymn to Surya where from we select these two verses.

1. Lo, the beamy horses of omniscient Surya are bringing that God high that all may see him.

2. At the sight of the all-seeing Sun, the stars together with the night fly away as do theives.

10. Lo, looking up for light higher than darkness we have obtained Surya. The God among the Gods, the highest Light.

11. Rising to-day O Surya of benificent Light and mounting the Highest Heaven destroy my disease of the heart and the pallid disease.

In Hymn 44, Agni is said to be shining after the Ushas, as the first thing that is lighted after dawn is the sacrificial fire. And Hymn No. 43 is the famous Hymn to Sudra as the Lord of Songs and Lord of Sacrifices and we just extract 2 or 3 verses.

1. What Hymn shall we say to the all wise, all liberal, all powerful Rudra, that shall be most agreeable to His Heart.

4. So we pray to Rudra, the Lord of Prayer and the Lord of sacrifices and possessed of Healing Medicaments for the favour shown to *saṁya* before.

5. Who shines like the Effulgent Sun, shines like gold; The Highest and best of Gods.

And it is one of our contentions that the different aspects of the most High and which were distributively symbolized by the different persons of the Gods and Goddesses were all embodied in the Person of the Supreme Rudra; and Modern Hinduism takes its stand upon this. For most people will be surprised to know that the praise and Puja intended for the goddess Ushas is now transferred to the God Rudra and this is especially done in this month of Mārgasīra when during the whole of the month a special service called Ushat Kāla Pujah is conducted in all the Temples between the hours of 4 and 6 in the morning. This is called Tirupalli Yelichi (திருப்பள்ளி

யெழுச்சி) which will be specially remembered in connection with the famous Hymn of that name in Tiruvachaka. *Tiruvenbavai* of St. Manickavachaka is pendent to this Hymn (See note of Dr. Pope in this Hymn in his translation). The head-note of the morning Hymn is given as Tirodāna suddhi and that of *Tiruvenbavai* as the Praise of Sakti. Tirodāna Suddhi means the purification following concealment, or the awakening after darkness. And naturally, this awakening is the result of God's Sakti, His Ichcha (Will) and Kriya Sakti Power and Arul or Jnana Sakti (Intelligence and Grace). We give below a few of the Hymns from Tiruvachaka which echoes the Vedic lines and refers to the singing of the Rik Verses at this Reveil.

அருணனிந்திரன்றிசையணுகினனிருள்போ
யகன்றதுவுதயநின்மலர்த்திருமுகத்தின்
கருணையின் சூரியனெழ வெழநயனக்
கடிமலர்மலரமற்றண்ணலங்கண்ணாந்
திரணிரையறுபதமுரல்வனவிவையோர்
திருப்பெருந்துறையுறைசிவபெருமானே
யருணிதிதரவருமானந்தமலையே
யலைகடலேபள்ளியெழுந்தருளாயே.

The sun has neared the eastern bound ; darkness departs ;
dawn broadens out ; and, like that sun, the tenderness
Of Thy blest face's flower uprising shines ; and so
while bourgeons forth the 'fragrant flower of Thine eyes' beam,
Round the King's dwelling fair hum myriad swarms of bees.
See Siva-Lord, in *Perun Turai's* hollowed shrine who dwell'st
Mountain of Bliss, treasures of grace who com'st to yield !
O surging sea ! from off Thy couch in grace arise !

கூவினபூங்குயில்கூவினகோழி
குருகுகளியம்பினவியம்பினசங்க
மோவினதாரகையொளியொளியுதயத்
தொருப்படுகின்றதுவிருப்பொடுநமக்குத்
தேவநற்செறிகழற்றாளிணைகாட்டாய்
திருப்பெருந்துறையுறைசிவபெருமானே
யாவருமறிவரியாயெமக்கெளியா
யெம்பெருமான் பள்ளியெழுந்தருளாயே.

The tender *Kuyil's* note is heard; the cocks have crowed;
the little birds sing out; loud sound the tuneful shells;
Starlight has paled; day's lights upon the eastern hill
are mustering. In favouring love O show to us
Thy twin feet, anklet-decked, divinely bright;
Siva-Lord, in *Perun Turai's* hallowed shrine who dwell'st
Thee all find hard to know: easy to us Thine own.
Our mighty Lord, from off Thy couch in grace arise!

இன்னிசைவீணையரியாழினரொருபா
லிருக்கொடுதோத்திரமியம்பினரொருபாற்
றுன்னியபிணைமலர்க்கையினரொருபாற்
றொழுகையரழுகையர்துவள்கையரொருபாற்
சென்னியிலஞ்சலிகூப்பினரொருபாற்
றிருப்பெருந்துறையுறைசிவபெருமானே
யென்னையுமாண்டுகொண்டின்னருள்புரியு
மெம்பெருமான்பள்ளியெழுந்தருளாயே.

There stand the players on thesweet voiced lute and lyre;
there those that utter praises with the Vedic* chant;
There those whose hands bear wreaths of flowers entwined,
there those that bend, that weep, in ecstacy that faint;
There those that clasp above their heads adoring hands;
Siva Lord, in *Perun-Turai's* hallowed shrine who dwell'st
Me too make Thou Thine own, on me sweet grace bestow
Our mighty Lord from off Thy couch in grace arise!

We wish all our readers and subscribers and co-workers a happy new year and many returns of the same.

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A New Year's gift: Two valuable publications.

We thank Maha Mahopadhyaya Swaminatha Iyer Avergal for his gift of two valuable publications of his. The first is a collection of all the minor works of his respected master, Mahavidhwan Minakshisundaram Pillai, and is fittingly dedicated to the memory of his old patron as also that of the Mahavidhvan, Srilasri Subramania Desikar the late Pandara Sannadigal of Tiruvavaduturai Mutt. This

* Rik is the word used in The Tamil original.

volume contains some of the gems of the Mahavidhvan's fertile brain and they deserve to be widely read. We have been pressing upon our Mahamahopadhyaya to write the life of his old teacher, and when it is finished it will be an unique record of the life and times of his master. We hope it will be finished soon.

The other work is a Māhatmya of Srikālahasti Kshetra. The author was one Anandakûttar of Viravanalloor in Tinnevelly, who earned the title of Parimalakavirayar by the sweetness of his poetry. It is in 33 chapters and is a metrical translation of 10 Chapters of the Sanscrit Svarna Muki Māhātmya, 3 Chapters of Sūtasamhita and 12 Chapters of Vashistalainga; and the subjects discussed relate to the greatness of Sivalingas, Panchākshara, Vibhûti, Rudrāksha, Omkara and several other subjects of great importance. It is in easy verse and the book is a valuable addition to the oriental library.

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The last Confercnce of Saiva Siddhanta Maha-Samajam.

We are glad to note that the last Conference held amidst great odds was a great success. The interest and enthusiasm which it has excited have been enormous. More than 120 new members were enrolled on the spot and our delegates and lecturers have returned home with renewed vigor and spirituality vowing that they would carry the torch of religion to every nook and corner of their respective districts. We have every hope that the current year would witness the considerable advance and strengthening of the Samaja.

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Two Anniversary Celebrations.

The *Balasubramanya Sabha* celebrated its 8th Anniversary on 12th January under the Presidency of Mr. J. M. Nallaswami Pillai a full report of which will appear in our next. The Sabha contains some earnest young men who wish to work among the depressed classes and though they complain of opposition from the orthodox section of the Hindus,

we hope they will not be deterred by any such foolishness, but will continue to throw their heart and soul into the work: greater need is felt for our meeting places where all classes of the people could be admitted free of objection and we hope this want willl be filled soon.

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Chennai Sivanadiyar Tirukkuttam.

Chennai Sivanadiyar Tirukkūttam also celebrated its anniversary under the Presidency of the same Gentleman. It was well known how its present sabha mantapam and other buildings allached to the Ganesha Temple was built solely out of the funds collected by the Tirukkuttam and yet owing to a little flaw in the original title, the sabha lost its to the rest of the buildings except the Sabha mantapam. This anniversary day marked a distinct advance in their career for it saw the foundation stone laid by Sriman Kadirvel Mudaliar Avargal for a new Saivite Primary School to be opened under the auspices of the Tirukkuttam. How mnch could be turned out of our little ones when trained properly was evidenced by a number of very young boys acting Tiru Nilakanta Nāyanar's Charitram in the morning and by two dealogues between the young ones. One of the young boys brought out the reason why his parents did not like his joining any Society or School where he could get religious instruction. The reason was that his parent thought that he could not shine well in his own class and pass his examinations. The chairman in remarking on this incident said that it was not only this particular boy's parents but all the parent thought alike and thought more of the boy's worldly prospects than that of his soul. And this was a foolish policy and was not good for the boy himself. Though well-meant as it tended to the eventual ruin of the boy's soul, the parents were his real enemies and not his beenfactors. Mr. Satchidanandam Pillai, B.A. and an Sreenivasa Pillai in long speeches asked for support for the establishing of religious schools and for the institution of Sabhas and Lecturers. The chairman

made a most learned and impressive speech and emphasised on the importance of establishing schools and supporting sabhas already in existence, and said that the people hardly realized how the canker worm was really hollowing out the giant margosa looking ever so fresh, and the moment they realized this, they would certainly wake up to their pressing duties and see that this ancient and noble Religion did not fall a prey before Materialism and Atheism and Heterodoxy.

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The Quarterly Journal of the Mystic Society.

The last number (No. 3, vol. III.) contains two highly interesting contributions. The first paper on Srāddha (Brahmana ancestor worship) is contributedly by Mr. B. Nārāyana Iyangar and he describes the whole ceremony together with all the Vedic Mantras and in its performance and discusses the question whether they were meant for one's own ancestors or to any Devas. In the second article Mr. R. Narasimhachar, M.A., M.R.A.S., describes the temples at Talkad in Mysore Province. There are three such Temples called Vaidyesvara, Patalesvara and Maralesvara Temples at Talkad and Arkesvara and Mallikarjuna Temples situated a few miles off, and all these five form the celebrated Pañcha Lingas of Talkad, the local purana of which was summarised by the Rev. A.M. Tabard M.A. in a former paper. Some of the beauties of the architecture are described in this article, and the photogravure picture of a portion of Vaidyesvara Temple looks indeed very fine. Some of the inscriptions found take us back to the time of the Kulothunga Chola I, (1070—1188). Our famous Anapāya of Saint Sekkilar and the Temples would seem to be much older than his time. There is a fine Temple of Vishnu called Kirtinarayana situated thereabouts and which is almost covered up by sand-dunes. Mr. Narasimhachari was able to unearth an old inscription which showed that the Temple along with four other were built by the Hoysalya King Vishnu Vardhana in A. D. 1117.

"The Review" Calcutta.

There seem to be no end to Journals and Magazines nowadays but this 'Review' seems to be a welcome addition, and is well-printed and illustrated; and the articles are also of considerable interest. The nnmber (No. 5) just to hand contains pictures of the *Pañchavati* at Nassik, God Sri Kasi Visvanath, of the Thakore Saib and Rani Saib of Gondal and is prefaced with a "prayer unto God" who is no other than the God of God's, Mahadeva. The picture of God Visvanatha is described as 'The God Mahadeva of the Divine Trinity' and shows how gross has been the misunderstanding on the subject. The sooner people are disabused of the idea the better it is for them. The most popular Hymn book among the Bengalis is the Mahimna Stotra and they do not seem to remember the teaching of the author that the Mahadeva is not the Rudra of the Trinity but the Fourth, "Sivam, Santam, Advaitam, Chaturtam."

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The Brahmavadhin. Vaishnava Number.

The last few numbers of the Brahmavadhin are becoming more interesting, as good many of the articles treat of Vaishnavism, a much neglected field, and the October-November number which was received in December is wholly devoted to it. The editorial in the last September issue is devoted to the discussion of the Pancharatra and Vaikanasa Schools of Vaishnavism and its perusal leaves an impression that these Schools differ in no respects from certain phases of Māyā Vādha School, which Ramanujah fought so hard against. According to the Pancharatrī the soul is but an emanation of God; the Vaikanasa after affirming this much more fully and postulating the oneness of God and the Souls and after stating that the souls only appear as different by certain limiting conditions, says that Brahma and Rudra are the chief of the Souls and Narayana is Nirguna and He is given attributes as steps to reach him. But it is evident from their Prabhandams, this is not the teaching of the Tamil Alvars, which is more

akin to the Saiva Siddhanta than even to the Vishistadvaita Vedanta of Ramanuja. There would thus seem to be the two systems treated in the editorial, the School of the Aḷvars and the school of Ramanuja (*Yatindra Mata*) and the off-shoots. Tenkalai and Vadakalai. As time passes we hope these Schools will be more systematically handled and in as thoroughly unprejudiced and historical a manner as possible.

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Every one is familiar with the fabulous periods ascribed to these Aḷwars to which even such a Scholar as A. G. Swamin did not scruple to subscribe. But the Vaishnava writers in the *Brahmavādin* seem to exhibit no such scruples and completely throw overboard the Guru-Parampara chronology. But having done this they seem to be like anchorless boats and do not know where to fix actual dates of these Aḷvars ; and most of the writers are at sixes and sevens between themselves. Several of the Guru-Parampara stories which seem to be the outcome of the bigotry of a later generation of Vaishnavas have been also discredited by some of these writers, and any ordinary student of Tamil cannot but pronounce some of them, as for instance, of the existence of a Tamil Sangam with *Ekamban* at their head and 49 others (all new names unknown to the Tamil Literature) as pure inventions. And yet some of these groundless stories are availed of to fix the date of these Aḷvars. And these Vaishnava writers invite comparison between the poetry of their Aḷvars and those of the Saivite writers and would dare even pronounce an opinion as to which is the original. Comparisons are odious they say, and the least disservice they could do to their saints is to invite comparison.

(*To be continued in our next*)